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or two-fifths of all we dig and slice. The caingin owners are busy then making a new caingin, this is why they are glad to see us. It is as if we had planted our own cassava. We live there and help make slices. Some of the people bring their own food and others get food from the caingin owners. We live in their houses.

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Last year my wife went to Dodong's field in Padang. Mostly women went because it was during the plowing season. It was March. I did not go, just my wife. Our share was four sacks of mixed dried cassava and camotes chips. People in Padang live differently than the people in Naga. In the mountains one can plant many things. Here we just plow in season. In the mountains one can plant red squash, cabi, pesula [a variety of squash] sikwa [commonly called patola: Luffa acutangula Linn.]. There are no big houses in the mountains. They are not permanent because after three years the caingin owners have to look for another place to caingin.

Women and children are usually the ones that go to the mountains to harvest the caingins. I was told by some informants that "men would be olao [ashamed or embarrassed] to harvest rice in someone else's caingin. The people would say they did not know how to make their own caingin." However, some men do go, particularly the unmarried men (olitaos) who are said to "follow the dalagas [unmarried] young women." This is an interesting comment; for a young man courts a girl in the barrio under many handicaps. To be able to work and talk with her, away from the surveillance of the family, would have many advantages.¹⁴

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Rice is cut one stalk at the time with a small knife. Rice heads are put into small baskets strapped to the harvester's side; later they are emptied into larger baskets. Rice is threshed and corn is harvested by the

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¹⁴I never observed a caingin corn or rice harvest.

or retain more than an equal share of their parents' property. One incident was said to have occurred in Barrio Datag when a younger brother poisoned his elder brother with botete fish because the latter refused to repartition equally their father's land after his death. The elder brother had been given temporarily a larger field than his brother by their father.

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Again two brothers fought with bolos over a supposedly unequal division of their parents' property in Barrio Canaway. Several disputes over equal inheritance among brothers and sisters were brought to Siaton municipio and others were settled informally in the barrios. Elder siblings often have the advantage over younger brothers and sisters since they are usually married with children. As heads of the family they can wield considerable influence in such matters.

Another reason why land is usually not permanently divided among their children before the parents' death is that the hatud (bride-price) is normally paid by the son's parents, although he may contribute part of it.¹² If one's parents' property is permanently divided before all sons are married, then the unmarried sons would have to furnish their bride-price without aid from their

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¹² The hatud is not a payment to acquire a wife as property of her husband or his family. In most cases the payment is small and the money, animals, and food furnished by the groom's family are used by his bride's family in entertaining guests after the wedding. In some cases, however, the hatud is so large that a sizable profit is made by the girl's family.

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parents' estate. The eldest son of one family whose parents were dead, when questioned why he had not divided their property among his younger siblings, replied:

At present I cannot agree to the division of our parents' property for the reason that most of us are still unmarried and our youngest sister is still in school. She is not eighteen yet. The money spent by my parents to marry my brothers and sisters was taken from the income of our parents' property.

The eldest son and one of his younger brothers were bachelors.

One mother's children were urging her to press for division of her deceased parents' property, that was being farmed by her eldest brother. This arrangement had been in force for many years. While the brother gave each of the heirs a share of the harvest, his nieces and nephews believed their mother's share would be larger if they farmed the land. However, the woman was reluctant to demand that her brother divide the land since several children were still unmarried.

In both these cases the individuals farming the fields received one-half of the harvest plus their share of the harvest as heirs. For example, if two of five brothers tilled the fields of their dead parents, furnishing the seed and animals, they receive 70 per cent of the harvest; 50 per cent for cultivating the fields and 10 per cent each as two of the five heirs. The land tax is divided equally among all heirs. It is to the

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